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From Bazaar to Town: The Emergence of Düzce*

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1. Introduction

The earthquake of August 17 August 1999 that hit the major parts of the Marmara Region, devastating the towns of Adapazarı, İzmit, and Düzce, resulted in tremendous losses, serious damages, and a high death toll. This earthquake initiated serious public discussions and scientific studies on many aspects of the earthquakes that have struck Turkey in the past. These ongoing studies tackle such issues as the history of settlement areas, including townships and large cities, social and cultural structures, and the economic activity of the people in the region.

These connected issues inspired our dear colleague Dr. Shigeru Kakumoto¹ to argue for the importance of an in-depth historical study of the Düzce region. Thus, we commenced our work on this matter. Here, we have the pleasure of presenting the preliminary results of our studies on Düzce.

2. Sources

The history of human settlement in Düzce is an important aspect of any study on the region. As Düzce was established during the so-called the Ottoman classical period, its history as a settlement is not long. Of course, there were various types of small settlements in and around the region before the rise of the Ottoman Empire. The archeological remnants that have been found in the region show the existence of small settlements such as Konrapa and Üskübi at a distance of about seven kilometers from Düzce prior to the establishment of the Ottoman Empire.

The region, which was already inhabited by the Turkish people in the Seljuq period, came under Ottoman rule around the 1320s. Despite the paucity of information collected from

* We are grateful to Nurten Kılıç-Schubel and Vernon Schubel for their revisions to the English text prior to publication.

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¹ Dr. Shigeru Kakumoto (Tokyo Institute of Technology) is a specialist of the spatial temporal GIS system called DiMSIS-EX (Disaster Management Spatial Information System-Expansion). Please refer to one of his studies about the Düzce area in Turkey. Shigeru KAKUMOTO, Michinori HATAYAMA, Yoshio KAJITANI, Koji YOSHIKAWA, Yukio KOSUGI, Halit Ramazan Kubilay, "Damage Reduction by Culture Based Method Supported by Spatial Temporal GIS: Collaborative Research, Düzce Municipality, Turkey," <http://www.isprs.org/congresses/istanbul2004/comm4/comm4.aspx>. On the other hand, regarding the effect of applying DiMSIS-EX to historical study, please see Hikari EGAWA, "The Use of GIS to Locate Abandoned Villages Listed in The Temettuat Registers of Balıkesir District, Anatolia" ed. OKABE Atsuyuki, *Islamic Area Studies with Geographical Information System*, Routledge Curzon, 2004, pp. 122-138.

existing historical sources, it seems that Akçakoca Bey, who was an emir of Osman Ghazi, was politically active on the west bank of the Sakarya river, and Konuralp, another emir of Osman Ghazi was active on the east side of the river. We should also mention that Akçakoca Bey conquered the areas around present day İzmit and Sapanca, which was later named “Koca-eli” after him. As for Konuralp, he took the Akyazı and Mudurnu regions, which were later named “Konrapa” after him.²

Düzce began to emerge as a settlement parallel to the rise of the Ottoman State; therefore, as one might expect, there are historical sources related to the history of Düzce that can be traced back to the same period. Almost all of these sources have been preserved in the Ottoman archives, and they can be divided into three main groups. One of these consists of cadastral surveys (*tahrir defterleri*). The cadastral survey documents contain records of tax incomes, taxpayers, and those exempted from the imposition of taxes in the provinces (*sanjaks*) applied on the basis of the *timar* system. The first relevant records on Düzce can be found in these cadastral surveys.

The second group of sources consists of documents called *menzil defterleri*. *Menzil* means “hostel” in Ottoman terminology. These hostels were established in different locations to provide accommodation and security to travelers. It seems that *menzils* were established essentially to provide facilities such as a communication network and to meet all of the requirements of the Ottoman army while it was on the march. Thus, on many main roads in Anatolia and the Balkans, *menzils* were established according to the needs and geographical particularities of the regions. As Düzce was located on a main road, there are some related *menzil defterleri* that date as far back as the seventeenth century. The number of these *menzil defterleri* grew progressively during the eighteenth century.

The third group of sources consists of *temettüat defterleri*. These are records from the Tanzimat period, which began in 1839 and marked the beginning of the modernization of the Ottoman State. One of the most important features of the *temettüat defterleri* is that they contain concrete records of every individual taxpayer, including name, level of income, and private possessions.³

In addition to the aforementioned sources related to the history of Düzce, the Ottoman archives contain other information, particularly in *mukataa defterleri* and *avarız defterleri*; however, we should mention that these records are dispersed in many different documents.

² İsmail Hakkı Uzunçarşılı, *Osmanlı Tarihi*, I, Ankara, 1994 (6.baskı), p.117.

³ Related to these defters in general, see Mübahat S. Kütükoğlu, “Osmanlı Sosyal ve İktisadî Tarihi Kaynaklarından Temettü Defterleri,” *Belleten*, LIX, 225 (1995), pp.395–412; Yoichi TAKAMATSU, “Ottoman Income Survey (1840–1846),” eds., Kayoko HAYASHI & Mahir Aydın, *The Ottoman State and Societies in Change*, London, New York, Bahrain, 2004, pp.15–45. For a comparative study on these defters, see eds., Kayoko HAYASHI & Mahir Aydın, 2004. Furthermore, for a defter concerning one nomadic group, see Hikari EGAWA & İlhan Şahin, *Yağcı Bedir Yörükleri*, İstanbul, 2007.

As mentioned above, despite the existence of these sources documents about the Düzce area, there are no records of orthodox historical studies about the Düzce area. Therefore, this article is an original attempt to relate the history of Düzce both from the perspective of historical study as well as from the perspective of applying historical study to solve current problems.

3. The Emergence of Düzce as a “Bazaar”

The cadastral survey of 1530 in the Ottoman archives constitutes the first record on Düzce. First, we should focus on the name “Düzce.” It is mentioned twice in this cadastral survey. We observe that in one place, it is written with the initial letter “ط”,⁴ whereas in another record, it is written with the initial letter “ذ”,⁵ which softens the pronunciation of the word from Tüzce to Düzce. There are two possible explanations for this. Either the difference in pronunciation can be attributed to the local accent or to the clerks who maintained the records and might have simply used different letters to spell “Düzce.” However, since there was no dominant written language during that period, it is possible that the initial letter of the word was transcribed according to the accent of the people. As a matter of fact, in Kyrgyzstan, where nomadic life was historically dominant, the word in question, *Tüz* (which means flat), continues to be pronounced today as “tüz,” with a stronger sounding initial consonant than “düz.”

With respect to the etymology and meaning of the word Düzce, its root is “düz,” which means a flat place or plain in the modern Turkish language; the *ce* ending of the word defines its meaning as a qualifier, marking the word as an adjective. Thus, “Düzce” means “a flat area.” Words with similar endings such as *tuzluca*, *kanlıca*, and *çamlıca* are used to describe places. Thus, in the Turkish language, many place names have similar endings. The same qualification is seen in many other words such as *alaca*, *karaca*, and *akca*. In this respect, when we focus on the geography of Düzce, we see that its name reflects its geography. Düzce is situated on a plain surrounded by the Kaplandede, Orhan, Keremali, Elmacık, Güneypolu, and Sunnice mountains. Some books published during the 1940s depict Düzce as a marshy area.⁶ This indicates that during its early period of settlement, Düzce contained more marshy areas.

Düzce was known as “Düzce Pazarı” because it was a market place. Its appellation as Düzce Pazarı comes from the Persian word *bazaar*, which means a temporary location where sellers display their merchandise on certain days or a place where different commodities

⁴ 438 Numaralı Muhâsebe-i Vilâyet-i Anadolu Defteri (937/1530), II, Dizin ve Tıpkıbasım, Ankara, 1994, p.540.

⁵ *Anadolu Defteri*, p.543.

⁶ Hüseyin Orak, *Türkiye Kılavuzu*, I, Ankara, 1946, p.676.

are sold. Düzce Pazarı was administrated by the Konrapa district of Bolu Province in 1530. Around this time, there was a farm situated near Düzce Pazarı called Kadılioğlu Mehmed Bey. The farm provided a tax income of approximately 824 *akça*. There were four households located on this farm.⁷ In the Ottoman era, it was generally accepted that one household consisted of about five people. Therefore, we can estimate that there were 20 people residing on this farm. As they worked in and around Düzce Pazarı, we can consider them the first settlers of Düzce.

On the other hand, the farm's income, which was 1,200 *akça* in 1530,⁸ indicates that the bazaar was fully functioning. This income belonged to the *timar*. While the records for the year 1530 in the archives show that the bazaar in Düzce was established before 1530, it is almost impossible to identify its precise date of establishment. We do not have any records showing the days of the week when this bazaar was open. However, considering the common practice in the Ottoman tradition, we can advance the idea that bazaars in rural areas generally operated one day of the week, similar to street-markets in towns, and thus, the bazaar in Düzce operated only one day per week.

It is important to examine the reasons why a bazaar would have been established in Düzce. One reason would have been the convenience of the location. In this regard, we mentioned that the site of Düzce is easily accessible as it is located on the main road. Another important fact is that there were small villages and a considerable number of nomadic people living around Düzce. As a matter of fact, a large nomadic group called the Bolu Yörükleri lived in the *sanjak* of Bolu, in the vicinity of the Konrapa district of Bolu Province.⁹ There was another nomadic group called the Akyazı Yörükleri, as well as the Akça Yörük. The existence of villages such as Kocalı and Küçükülü are significant for identifying the settlements of nomadic people. It should be noted that there were seven summer pastures used by the nomads in the Konrapa district.¹⁰ These were located on the mountains around Düzce Pazarı.

The most important characteristics of the nomadic lifestyle are the people's involvement in animal husbandry as an economic activity coupled with the need to take maximum advantage of the natural environment. In this regard, the nomads had both summer pastures (*vaylak*) and winter quarters (*kışlak*). It is known that in the spring, nomads move with their animals toward high lands to their summer pastures in the mountains where they stay for almost six months. Then, they return to their winter quarters in the winter. Thus, the economic activity of nomads comprises the production of meat, milk, and various dairy products that

⁷ *Anadolu Defteri*, p.543.

⁸ *Anadolu Defteri*, p.540.

⁹ İlhan Şahin, "Anadolu'da Türk Yerleşmesi Sürecinde Safranbolu," *Osmanlı Döneminde Konar-Göçerler / Nomads in the Ottoman Empire*, İstanbul, 2006, pp.239–242.

¹⁰ *Anadolu Defteri*, pp.538–540.

are channeled to the bazaar areas. In this regard, we can consider Düzce Pazarı as a special place where the animals, meat, and milk products of the nomads were displayed and sold. The Düzce Pazarı was a place where the nomads could trade, according to their needs, for other goods. This situation explains an important reason why Düzce became a bazaar. The existence of a four-day-long traditional fair for animal husbandry that took place every year at the end of September¹¹ confirms the role played by the bazaar in the historical development of Düzce.

4. Düzce According to Evliya Çelebi

It is worth mentioning some of the brief information about Düzce that is provided in Evliya Çelebi's *Seyahatname*. Evliya Çelebi began his journey to Erzurum in 1640, departing from Üsküdar in Istanbul, first reaching the village of Pendik and then following the route from Gebze to Hereke to İzmit to Sapanca and Hendek and then arriving in the town of Düzce Pazarı. He mentions that from there, he went on to Bolu. Evliya Çelebi, who states that he reached Düzce Pazarı from Hendek in 12 hours, claims to have crossed great forests before arriving at Düzce Pazarı.¹² As it is possible that Düzce Pazarı was surrounded by marshes at that time, the road taken by Evliya Çelebi was unlikely the same route as the present day road.

In *Seyahatname*, Evliya Çelebi makes two important points. First, he states that Düzce contained a mosque and two business centers (*hans*) constructed by the *waqf* of Şemsi Paşa; moreover, it had paved sidewalks. Düzce, which was listed as the site of the bazaar, with only 20 inhabitants living on a nearby farm in 1530, appeared approximately 110 years later as a town. There appears little exaggeration. This indicates that the population of Düzce had grown steadily and considerably as a settlement throughout the years. Yet, some archival documents show that Düzce was not yet a town in the 1640s. Düzce Pazarı is mentioned in a document in the archives as having been established in 1677 as a *menzil*, administratively dependent on Konrpa and Üskübiye; thus, it was not a town when Evliya Çelebi visited the area.¹³ This suggests to us that the settlement of Düzce Pazarı was larger than a village.

The second significant point underlined by Evliya Çelebi is that Düzce Pazarı was a *menzil*—a relay station. This is important as it indicates that Düzce Pazarı was actually established on the main road. In this respect, it is also important to note that an important group of Ottoman documents pertaining to Düzce in the seventeenth and eighteenth centuries is related to the Ottoman *menzil* network. This connection shows that there was an antique road system in pre-Ottoman Anatolia and that this road system was developed considerably during the Anatolian Seljuq period with Konya at its center. Nevertheless, it is not possible to

¹¹ H. Orak, *Türkiye Kılavuzu*, I, p.678.

¹² *Günümüz Türkçesiyle Evliyâ Çelebi Seyahatnâmesi*, ed. Yücel Dağlı-Seyit Ali Kahraman, 2/1, İstanbul, 2003, p.201.

¹³ Başbakanlık Osmanlı Arşivi (BA), *Maliyeden Müdevver Defterler (MAD)*, no.4108, p.33.

determine the network of roads passing near Düzce. The fact that Evliya Çelebi mentions the forest between Hendek and Düzce Pazarı suggests that he followed another route with a slight curve on the right side of Hendek. Thus, we can conclude from the remarks of Evliya Çelebi that in 1640, the road that currently lies between Hendek and Düzce did not exist; it was constructed later.

5. Düzce within the *Menzil* Network

It is noteworthy that the *menzil* network of the Ottoman Empire is known for having three purposes. It was part of the communication network, it was a stopover place for pilgrims going on the Hajj, and at the same time, it served military purposes. Responding to the needs of the armed forces, military *menzils* were generally located outside of settled places. On the other hand, the Hajj *menzils* and communication *menzils* were established within settled areas on the main transport roads. During the Ottoman period, the road network related to communication was developed around the capital, Istanbul. Thus, there were three main roads going from Istanbul toward the Balkans: the left, right, and middle branches. The right branch connects Istanbul and Edirne to Özü. The middle branch connects Istanbul and Edirne to Belgrade. The left branch reaches Gallipoli, Albania, and Moree.

As for the roads that start in Istanbul and connect to Anatolia, they are also considered right, left, and middle branches. The right branch starting from Üsküdar and passing through Dil İskelesi, Lefke, Söğüt, and Eskişehir reaches Makka and Madina; thus, it is also called the *hac yolu*, or the Hajj road. The middle branch road passes by Gebze, İzmit, Sapanca, Geyve, Taraklı Yenicesi, Göynük, Hendek, and Ayaş to Düzce Pazarı and Bolu and ends at Diyarbakir. The left branch also starts from Üsküdar and passes by Gebze, İzmit, and Hendek to Düzce Pazarı and Bolu and continues on to Erzurum, Hasankale, and Kars.¹⁴

It is also noteworthy that the *menzil* of Düzce Pazarı is located on both the left and middle branches of the road network. Düzce Pazarı also gained importance because it was close to the Black Sea port of Akçakoca. Thus, Düzce Pazarı, which was also located close to Istanbul, was established at a location that was a cross point for travelers involved in political, military, and economic and trade missions, and would become a significant place. On the other hand, because these main roads of the Empire were connected to secondary roads, Düzce Pazarı was also connected to these secondary roads. In other words, Düzce, which initially appeared as the location of a bazaar for nomadic people, because of its stature within the *menzil* network of the Ottoman Empire and its proximity to the important Black Sea port of Akçakoca, gained increasing importance during the Ottoman period.

According to the *menzil defterleri*, the *menzil* of Düzce Pazarı was situated between

¹⁴ Related to the Ottoman Road Network in general, see Yusuf Halaçoğlu, *Osmanlılarda Ulaşım ve Haberleşme (Menziller)*, Ankara, 2002.

the *menzils* of Hendek and Bolu. The *menzil* of Düzce Pazarı could be reached from Hendek within 12 hours, and Bolu was another 12-hour march from Düzce.¹⁵ Based on the fact that a person is capable of walking a distance of 4–5 kilometers in an hour, we can argue that Hendek is approximately 50–60 kilometers away from Düzce Pazarı. Similarly, the distance between Bolu and Düzce Pazarı also appears to be 50–60 kilometers.

One should consider how the *menzil* of Düzce Pazarı functioned within the system of the *menzil* network of the Ottoman Empire, wherein there was a *menzilci* who was in charge of the administration of the *menzil*. The most important task of the *menzilci* was to provide those officials who came with a written order with the necessary number of horses for their journey. It was also the responsibility of the *menzilci* to feed the horses owned by the *menzil* network. The *menzilci* generally began performing its duties during the month of Ruz-ı Hızır. However, it was possible that they could begin their duties at the beginning of Ruz-ı Kasım. Both Ruz-ı Hızır and Ruz-ı Kasım correspond to dates on the solar calendar, and these dates correspond to the collection of traditional taxes, with the exception of the ordinary taxes of the Ottoman Empire. Ruz-ı Hızır falls on 6 May and Ruz-ı Kasım on 9 November. The *menzilcis* could also start to assume their duties on other dates as per the requirements of the *menzil* administration.

The *menzilcis* were also entitled to collect some tax income according to their own allocations, such as *avarız* and *nüzül* taxes. There were also *ulaks*, or couriers, who ensured the official communication and transmission of orders between *menzil* administrations. *Ulaks* used the *menzils*' horses, called *beygirs*. Therefore, a sufficient number of horses had to be kept ready at the *menzils*. This connection shows that it is possible to consider a *menzil* as a station. In the *menzils*, there were also separate officials called *sürücü* whose main task was to accompany the travelers who were traveling from their *menzil* to another in order to ensure that the horses returned to their own *menzil* after the travelers reached their destination. The *sürücü* also acted as guides for the *ulaks*.

At the Düzce *menzil*, at least one *menzilci* functioned as administrator. As a matter of fact, there are records showing that Memi Çavuş was the *menzilci* of Düzce Pazarı in 1677,¹⁶ Mehmet bin Memi in 1723,¹⁷ Mustafa Beşe in 1725,¹⁸ and later, Fazlı Beşe and Mustafa Beşe in 1727.¹⁹ These *menzilcis* were appointed for one-year terms, beginning on Ruz-ı Hızır. Obviously, the same people could be reappointed after completing their terms. Thus, Mustafa Beşe, who administrated the *menzil* in 1725 is the same Mustafa Beşe who co-administered

¹⁵ BA, MAD, no. 10156, p. 7; BA, Kâmil Kepeci tasnifi, no. 2555, p. 6. Evliya Çelebi while underlying that he reached Düzce departing from Hendek within 12 hours, mentions that traveling from Düzce to Bolu took 9 hours. See *Evliyâ Çelebi Seyahatnâmesi*, p. 201.

¹⁶ BA, MAD, no. 4108, p. 33.

¹⁷ BA, MAD, no. 8470, p. 58.

¹⁸ BA, MAD, no. 8470, p. 180.

¹⁹ BA, MAD, no. 8470, p. 356.

the *menzil* in 1727. There may also be a familial relation between the administrator Mehmet, who was the son of Memi (Memioğlu Mehmet), and Memi Çavuş who ran the *menzil* in 1677.

The *menzil* of Düzce Pazarı had an annual budget that was comparable to that of any other *menzil*. Expenditures included the cost of horses and their related costs. The main sources of income were from the money collected for the use of *ulak* horses, allocated *avarız* and *nüzül* taxes, and from the treasury. Predetermined households in villages were subject to *avarız* and *nüzül* taxes, which they paid directly to the *menzil* administrations. Hence, in 1677, we see that 22 households in the 3 villages of Üskübi and 24 households in the 3 villages of Konrapa—a total of 46 households—were obliged to pay *avarız* and *nüzül* taxes to the administration of the Düzce Pazarı *menzil*.²⁰ As for the budgeting of the *menzil* of Düzce Pazarı, we should note that in 1723, the *menzil* of Düzce Pazarı, which possessed 9 horses, spent a total of 1,327.5 *kuruş*. The *menzil*'s income amounted to 670 *kuruş* collected from the use of *ulak* horses, 500 *kuruş* from the collection of *avarız* and *nüzül* taxes, and the remaining 500 *kuruş* funded by the treasury and delivered to the *menzilci* Mehmet bin Memi.²¹ Later, in 1727, the *menzil* of Düzce Pazarı had 35 horses. Its total expenses amounted to 5,162.5 *kuruş*, which was accounted for by a revenue of 2,625 *kuruş* from the use of *ulak* horses, 500 *kuruş* from *avarız* and *nüzül* taxes, and the remaining amount of 2,037 *kuruş* funded by the treasury and delivered to the *menzil* administrators, Fazlı Beşe and Mustafa Beşe.²² It is noteworthy that the number of horses used in the *menzil* of Düzce Pazarı increased between 1723 and 1727 from 9 to 35. The reason for this increase can be explained by the use of horses for *ulaks* and communication requirements in summer and winter. The military expeditions toward the east, the Caucasus, and Iran must have also influenced this increase.

6. The Establishment of Düzce as a District

Düzce Pazarı, which appeared as the site of a bazaar and a *menzil* possessing 9 horses in 1723 and 35 horses in 1727, recorded a quadruple increase in its budget and became a hub, attracting the surrounding populations. Its location on the main road and its junctions with secondary roads contributed to this attraction. It is apparent that by the end of 1727, Düzce Pazarı was seen as a district.²³ While it was recorded as a village within the administration of the Konrapa district in 1725, within two years, Düzce Pazarı itself became a district. Certainly, the district of Düzce Pazarı should have had a court and a judge or *kadı* with his regular staff. Another result of becoming a district was the administrative delimitation of its land, including its villages. Under the Ottomans, the main particularity of a district was its

²⁰ BA, *MAD*, no. 4108, p.33.

²¹ BA, *MAD*, no. 8470, p.180.

²² BA, *MAD*, no. 8470, p.356.

²³ BA, *MAD*, no. 8470, p.356.

self-sufficient economic potential—the marketing of its products within the district and the transportation of unconsumed goods to the bazaars of the neighboring districts. We can say that the district of Düzce Pazarı reached a level of economic self-sufficiency.

In the new Tanzimat era, from 1839 onwards, Düzce became a district within the administration of the province of Bolu. In fact, in 1841, the *muhassılık* of Bolu included the amalgamated Konrapa-Düzce district,²⁴ and Düzce appeared without the appellation of “Bazaar.” During this period, an important segment of the sources related to Düzce were composed of *temettüat defterleri*. *Temettüat defterleri*, dated 1844, mentions only Düzce, not Konrapa and Düzce, or Düzce Pazarı. During the reign of the Ottomans, all of the taxpayers’ assets and income were recorded in the *temettüat defterleri* under the names of the individual taxpayers.²⁵ Hence, the *temettüat defterleri* related to Düzce, provides us with administrative, social, economic, and demographic data. In this respect, the *temettüat defterleri* constitute an important collection of sources for our research on Düzce. However, here, we should mention briefly the administrative and financial unit. This unit, called a *divan*, seen mostly in the Black Sea region, has its roots in pre-Ottoman Anatolia. As for Düzce, many of its administrative units were known as *divans* during the Tanzimat period. The *divans*, which also had a military character, were administrative and financial units that encircled one or more settlements.

In the aftermath of the Ottoman-Russian War of 1877–1878, Düzce appeared among the areas where immigrants, in particular those from the Caucasus, were settled. Ottoman archives contain important sources in this regard. Within the framework of our research, this particular point will also be examined.

It is known that Düzce is located on a fault line. Historical research conducted on the matter shows that Düzce was prone to earthquakes that severely damaged the district, namely, those centered in the Marmara Sea on 25 March 1719 and 22 May 1766; the earthquake of 19 April 1878 in Adapazarı and İzmit; and later, the earthquake that was centered in Istanbul and gravely affected Düzce and its surrounding areas.²⁶ This research will also focus on the documentation of these events.

7. Conclusion

It is understood that Düzce Pazarı, which emerged as a market place in the Ottoman period, earned the name Düzce because its location was surrounded by mountain ranges. The nomadic

²⁴ Coşkun Çakır, *Tanzimat Dönemi Osmanlı Maliyesi*, İstanbul, 2001, p. 240.

²⁵ The Defters related to Düzce are recorded in the *Temettüat Defterleri* nos. 3461, 3462, 3463, 3464, 3465, 3466, 3467, 3468, 3469, and 3470.

²⁶ For general information on earthquakes in Anatolia during the Ottoman period, including Düzce and the border areas of Anatolia, see N. N. Ambraseys and C. F. Finkel, *The Seismicity of Turkey and Adjacent Areas. A Historical Review, 1500–1800*, İstanbul, 1995; İbrahim Yılmazçelik, “XVIII. ve XIX. Yüzyılda Osmanlı Devleti’nde (Anadolu’da) Meydana Gelen Tabii Âfetler”, *Papers Presented at the 14th Turkish History Congress (XIV. Türk Tarih Kongresi: Ankara 9–13 Eylül 2002)*, II/1, Ankara, 2005, pp. 668–669.

people living around Düzce played an important role in contributing to the development of Düzce as a market place. It is also established that Düzce, which is located on the middle and left roads, was a *menzil* in the seventeenth century. We know that the well-known traveler Evliya Çelebi also passed by Düzce Pazarı. The road to Düzce from Hendek previously followed a different route as compared to the present road, due to the marshy areas around Düzce. Düzce maintained its status as a district in the eighteenth and nineteenth centuries. The arrival of immigrants from the Balkans and the Caucasus to Düzce during the last quarter of the nineteenth century contributed to the development of this district. Thus, when the Republic of Turkey was established, Düzce was already an important district. Studies on Düzce within the field of Ottoman history constitute a relevant guideline for other studies on similar locations. Our future task is to apply these original historical studies about Düzce to redevelopment efforts and disaster measures with specialists in various fields. Especially we would like to apply our historical studies to practical use for Düzce area by using of the DiMSIS-EX.

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Supplement

Menzil-i Düzce Pazarı der-uhde-i Mehmed bin Memi an-Rûz-ı Hızır sene 1135 ilâ rûz-ı Hızır sene 1136 be-hüccet-i arz, bâ-telhîs-i fermân-ı âlî, fî 15 Za sene 1135.

	bârgîr
	rûûs
	9
	fî sene
	guruş
	1327,5
ücret	<u>675</u>
	652,5
kurâ-i menzilciyân, mukabele-i avâriz (ve) nüzûl, sene 1134	<u>500</u>
	152,5

Konrapa kadısına hüküm ki

Menzil-i mezbûrun senesi temâm olup sene-i cedîdi der-uhde olunmak recâsına kazâ'-i mezbûre nâibi Mehmed zîde ilmühu arz etmeğın mücebince der-uhde olunmak telhîs olundukda fermân-ı âlî sâdır olmağın menzil-i mezbûr dokuz re's bârgîr i'tibâr olup senevî bârgîr bahâsı ve mesârif-i sâiresi bin üç yüz yirmi yedi buçuk guruş olup altı yüz yetmiş (beş) guruşu ulaklardan hâsıl olan bârgîr ücretinden ta'arruz olup ve beş yüz guruşu yüz otuz beş senesinde mahsûb olmak üzere menzilciyân kurâlarının avâriz (ve) nüzûllerinden ta'yîn ve havâle olup ve yüz elli iki buçuk guruşu hazîne-i âmiremde menzilciye edâ olup bin yüz otuz beş senesi rûz- Hızırından otuz altı senesi rûz-ı Hızırına gelince menzil-i mezbûrdan umûr-ı mühimme ile mürûr (u) ubûr eden ulaklara zarûret çekdirilmemek üzere menzil-i mezbûr menzilcisi mecdûhu der-uhde ve emr-i şerîf yazılmağa tezkire verildi, fî 15 Za sene 1135 (BA, MAD, nr. 8470, s. 58).

Menzil-i Düzce Pazarı der-uhde-i Mustafa Beşe an-Rûz-ı Hızır sene 1137 ilâ rûz-ı Hızır sene 1138 be-hüccet-i arz, bâ-telhîs-i fermân-ı âlî, fî 29 N sene 1137.

	bârgîr
	rûûs
	25
	fî sene
	guruş
	3687,5
an-ücret	<u>1875¹</u>
	1812,5
kurâ-i menzilciyân, mukabele-i avâriz (ve) nüzül, sene 1136	<u>500</u>
	1312,5

Konrapa kadısına hüküm ki

Menzil-i mezbûrun senesi temâm olup sene-i cedîdi der-uhde olunmak recâsına kadısı arz etmeğin der-uhde olunmak telhîs olundukda mücebince fermân-ı âlî sâdır olmağın menzil-i mezbûr yiğirmi re's bârgîrden i'tibâr olup senevî bârgîr bahâsı ve mesârif-i sâiresi üç bin altı yüz seksen yedi buçuk guruş olup bin sekiz yüz seksen beş² guruşu ulaklardan hâsıl olan bârgîr ücretinden ta'arruz ve beş yüz guruşu kurâ'-i menzilciyân avâriz ve nüzülünden ta'yîn ve havâle olup ve bin üç yüz (on) iki buçuk guruşu hazîne-i âmireden menzilci-i mezbûre edâ ve teslîm olup bin yüz otuz yedi senesi rûz-ı Hızırından yüz otuz sekiz senesi rûz-ı Hızırına varınca menzil-i mezbûrdan umûr-ı mühimme ile mürûr (u) ubûr eden ulaklara bârgîr verilüp bir dürlü zarûret ve muzâyaka çekdirilmemek üzere menzil-i mezbûr Mustafa Beşe der-uhde ve şürûtuyla emr-i şerîf yazılmağa tezkire verildi, fî 2(9) N sene 1137 (BA, MAD, nr. 8470, s. 180).

¹ In the *defter*, it was first written "1885". But later it was written "1875" with the correction of second "8" with "7". The calculation continued based on the later.

² Based on the calculation provided on top of the document, this should be "one thousand eight hundred seventy five"

Menzil-i Düzce Pazarı der-uhde-i Fazlı Beşe ve Mustafa Beşe ber-vech-i iştirâk an-rûz-ı Hızır sene 1139 ilâ rûz-ı Hızır sene 1140 be-hüccet-i arz, bâ-telhîs-i fermân-ı âlî, fî 29 N sene 1139.

	bârgîr
	rûûs
	35
	fî sene
	guruş
	5162,5
an-ücret	<u>2625</u>
	2537,5
kurâ-i menzilciyân, bâ-mukabele-i avârız (ve) nüzûl, sene 1139	<u>500</u>
	2037,5

Düzce Pazarı kadısına hüküm ki

Menzil-i mezbûrun senesi temâm olup sene-i cedîdi der-uhde olunmak recâsına kazâ'-i mezbûre kadısı Mevlânâ (...) zîde fazlûhu arz etmeğin telhîs arz olundukda mücebince fermân-ı âlî sâdır olmağın menzil-i mezbûr otuz beş rûûs bârgîrden i'tibâr olup senevî bârgîr bahâsı ve mesârif-i sâiresi beş bin yüz altmış iki buçuk guruş olup ve iki bin altı yüz yigirmi beş guruşu ulaklardan hâsıl olan bârgîr ücretinden ta'arruz olup ve beş yüz guruşu bin yüz otuz dokuz senesine mahsûb olmak üzere Düzce menzilciyân kurâları avârız (ve) nüzûllerinden ta'yîn ve havâle olup ve iki bin otuz yedi buçuk guruşu hazîne-i âmiremden menzilciye edâ ve teslîm olup ve bin yüz otuz dokuz senesi rûz-ı Hızırından yüz kırk senesi rûz-ı Hızırına varınca menzil-i mezbûrdan umûr-ı mühimme ile mürûr (u) ubûr eden ulaklara zarûret ve muzayaka çekdirilmemek üzere menzil-i mezbûr menzilcisi Fazlı Beşe ve Mustafa Beşe ber-vech-i iştirâk der-uhde şürûtuyla emr-i şerîf yazılmağa tezkire verildi, fî 26 N sene 1139 (BA, *MAD*, nr. 8470, s. 356).